Makassar OG6
Toradja OB11

are Mohammedan and are practically Buginese and so it is possible for the people here to marry their women. Marriages with Chinese are all right if they are Mohammedan. If they are not Mohammedan, Buginese girls may live with them without marriage rites, but such girls are practically disowned (note the difference from Java). Arabs are considered as good mates. There was one case of a Dutch controleur, Montel, who married a Buginese in Watumpone. He was a Mohammedan and there was a Mohammedan marriage rite. Several children resulted from this union and then there was a divorce. The girl is now the wife of a Buginese. As for the age of marriage, the average is said to be about fifteen for both the girl and the boy. Formerly the average was somewhat lower perhaps thirteen. It rises slowly. Child marriage is frequent, for example, at the ages of twelve, eleven, and even lower. In some cases of this sort consummation is deferred. There are also some who marry for the first time as late as thirty or thirty-five, even for women. But this is not usual. A number of women of the noble class especially never marry because they cannot find mates of the proper status. This holds much less, if at all, for the men, and for the lower classes seldom operates. If a girl is twenty and is still unmarried this is considered late. They prefer early marriage. There are no age grades. Families are greatly extended, but there are no clans. As for the status of women there has not been much if any change. I told them about Java and the Toradja and they knew a bit about that. Also, they were fascinated at the status of women in the United States. But here, they agreed, the women were really low and there is practically no rebellion. They thought that some change may come but there are no signs of much in this direction as yet. Andi did say that he noticed high status boys and girls walking to and from school together. This was formerly considered awful. However they do not walk very far from the school yard in this fashion. As for inter-class marriages, it is the usual story. If the woman was higher than the man, the man was killed anyway, and perhaps by means of a kris, in as much as there is no taboo on blood here yet. Evidently the woman was thrown into the sea. They agreed that it was a cause of disaster, for example, there would be no rain or no rice, and, in fact, it was like incest. They are very clear on the latter, as were the Makassarese. I asked about the women's club here. I heard that the Radja does not like it and will not even call women by the term wanita. To him they are just prampaun. I said that I had

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562 heard that the club members just sewed, and they laughed,
575 saying that it was so. But, said Andi, many people do not
like the club. He started to say, for instance, and then stopped; this I think was because he was about to say something about the Arumpone, and was scared to do it. He did say that
582 there are no women in politics at all in this area. As for the
888 control of marriage by the elders, he said that is virtually
583 absolute and so far there is little, if any, rebellion against this system. The elders merely choose, and this goes even for the second marriage. Also, the price is the same for the
611 second wife as for the first. Regarding matters of the
114 patrilineal and matrilineal systems, Andi simply cannot com-
174 prehend what I say. My opinion is that the situation here is
591 something like what it is in Atjeh. The system was probably matrilineal formerly, but with Mohammedanism and other things the system changed. Friedericy includes some information on the seventeenth century radja here who would no longer allow the children to belong to the mother. The matrilocal custom of residence here is a survival, and perhaps the system of in-between classes, and perhaps also the tawa-ana.
829 They do not know what the sex ratio is here, and there are
123 no ideas regarding a proper ratio. They seem to think that they would prefer more women than men. I gave a lecture on the matter of a sex ratio and they were interested. As for
586 divorce and widowhood, this is really interesting. They said
842 that a woman might not ask for a divorce, but could make trouble until the man asked for it. They agreed that barrenness is a cause for divorce but only the teacher knew this. Evi-
587 dently it is seldom the case, if ever. As for remarriage, they must wait one hundred days. But seldom do widows or di-
585 vorcées remarry, as men, even though marrying for a second
831 time, and so on, are ashamed to take anything except a virgin. It happens, but men do not like it. This is the reason (and not the census reason) for the great number of unmarried women here. There are many unmarried women in Watum-
586 pone, and evidently they are rather fair game. But a widower or divorcé nearly always remarries, as there is no trouble. Children may choose which parent they want to follow. The property is evidently divided, although they are unclear on this matter. As for the relations between such families, they are said to be all right. Andi gave an instance in his own family where there was no anger or ill feeling. They emphasized that there were lots and lots of divorces.

842 As for children, they said they like to have as many as
611 possible. They like girls as well as boys. The guru agrees that perhaps there was some favoring of boys. And there is a